

## Contributions

### "WHY MEN DO NOT GO TO CHURCH"

Z. T. LIVENGOOD

Since my "Inquiry" in the EVANGELIST I have read a late production by Cortland Myers entitled, "Why men do not go to church." I have also read Brother Bauman concerning my inquiry. I hope others may give not only their experience but their honest convictions in regard to the solution of the problem. "Absence of men in churches." Rev. Myers in the work referred to in his introduction on page 10 says, "In New York City not more than three per cent. of the male population are members of Protestant churches. The men who are nominally communicants in the Catholic church rarely ever attend its services. Of the membership of the church nearly three-fourths are women. Of the attendants in most places of worship nine-tenths are women." "In one great church I counted two hundred women and ten men." \* \* \*

This is not only true of the cities, but statistics reveal the startling truth, that even in the rural districts more than one half of the population are absolute strangers to the churches, and live in heathenism in the center of civilization and Christianity. This separation from the church is not only on the part of the so called lower class and foreign population but the rich are among the most guilty. There are the churchless and Christless rich." According to my best information which I confess is not as good as I wish it to be, making the estimate, general church membership is made up of about two-thirds women and one-third men, and church attendance three-fourths women and one-fourth men. Of course the country churches will do better than this and the city much worse. The larger the city the greater the difference in favor of the women. That is, if we call church-going, and church-membership acts worthy of commendation. We think both are necessary in order to be Christians. The facts are before us and even Brother Bauman's statements partly bear us out in the facts.

As concerns the inquiry, I mean about young men, his correspondence corroborates my statement, 35 per cent. boys, 65 per cent. girls, almost two to one in favor of the women. I would like to know how our church stands upon this matter. Brother Gillin, our statistician can give us light upon this subject I think. I would like to hear from him. Judging from reports from Johnstown, Pa., I would not be surprised to find a great many young men in the church, and perhaps Brother Haskins' membership will show to be very nearly evenly balanced. Brother Bauman asks me the

question, "How do I reach the older women?"

Well, according to your own statistics you convert your old women when they are young ladies, and wait with your young men until they become older men. Under 25 years the per cent. stood 35 per cent. young men, 65 per cent. young women. Over 25 years, 22 per cent. women and 78 per cent. men. In your summary you stand very nearly equal, this conclusion must be true.

Here is my experience for about four years: Out of a total received into the church, nearly all by baptism, of 88, forty were young women under 25 years, twenty-one were women over 25 years and fourteen were men over 25 years. Brother Bauman, if the pastor is to blame for men remaining out in the world, who is to blame for young women entering the church so young? Or, what is the trouble with the pastor who preaches sermons that convert young women and fails to convert young men? It may be that the young man is too smart to be deluded, or it may be he is a little more hardened in sin. The gospel that will convict and convert a young woman ought to convert a young man. I am pleased with Brother Bauman's notice of my inquiry. Hope others may give their experience. The trouble rests somewhere; let us seek to find it. Other denominations have it, and I believe we have it to contend with to a certain extent. The ministry is undoubtedly to blame for some of the evils; the church for some, society for some, the devil for some, and men for a good share. These are my conclusions now. I may change them when I know better. Yours for the success of the gospel.

### SCIENTIFIC COLDNESS

C. H. WETHERBE

Rev. W. H. Geistweit in an article in the *Standard of Chicago*, states that a professor in one of the larger universities has said that students should not be taught to "love" the science which they are studying. The idea is that they must approach science in a severely intellectual manner, entirely unbiased by any love for it, or for the study of it. Mr. Geistweit makes the following application of the principle which underlies that sentiment: "My friend, get over in the corner with me while I whisper a thing or two to you. The professors must not hear. Do you know that this thing now working in the direction of botany has already cast its frigid spirit over theology, over the study of the Bible. By all that is scientific you must never study theology with a warm heart; it is unscientific. Warmth will cloud your judgment; you may not see straight, for the bright, warm sunshine of an affectionate love for the book we

call the Bible. Nay, my boy, get thee to the refrigerator; freeze up; at least, get all the sap and juice out of you; then, after you are sufficiently proof against any warm influences which the doctrines might create, go at it; go at it as a man goeth at a cadaver in a dissecting room; be sure it is cold; no matter how you freeze—that is essential to the scientific spirit, and that spirit must be preserved, even tho every other spirit be killed, frozen!" Yes, this is getting to be the highly popular way of ascertaining the innocent meanings of God's Word, or so much of the Bible as the scientific theologians decide is really God's Word. They would have us proceed to study the Bible in a cold-blooded manner. Our hearts are to be kept at a temperature which is far below zero while we gaze at the Bible. But, after all, those scientific fellows are not going to succeed in freezing all of us out of a spiritual and warm love for the old Bible.

### SINCERITY

B. C. MOOMAW

Never before was there a more urgent call to perfect sincerity, but this can be said of every moment of all the centuries, for among the virtues, sincerity is preeminent. Men and women stand face to face with certain facts and principles relating to their daily life, relating to their moral and spiritual duties, relating to God, relating to the quality and potency of their influence upon society, and everything depends upon the answer of the soul to the logic of these facts and to the demand of these principles. The deep thinkers know that the verbal answer cannot be accepted as the true one. There are two reasons. First, there are thousands who are consciously insincere, but who do not wish to appear so before men. How pitiful the spectacle. They know that the heart is not true, and yet they do not shrink from this knowledge. They know that God knows, and yet they do not shrink from this awful fact. But one concern troubles them, and that is to keep man from knowing. And so we hear much voluble talk about religion, much use of the terms of intimate experience of grace, much facility in the language of the kingdom, much zeal for exclusive doctrine, ready condemnation and damnation of those who confess a different formula, and so on, *ad nauseum*, loudness, censoriousness, excessive zeal for indifferent particulars, a vulgar intrusion into the spiritual life of others.

Secondly, there are thousands who are unconsciously insincere. So subtle and profound is this quality of "truth in the inward parts" that a man may be unconscious that he comes short of it. This class is not so culpable as the other, but they stand on ground which to say the least is unfruitful of good. They are